A

SERMON

PREACHED

On the FIFTH of

NOVEMBER.

BY

The Right Reverend Father in God

WILLIAM

Lord Biſhop of

St. *ASAPH.*

LONDON:

Printed for *Henry Brome* at the Gun
in S. *Pauls* Churchyard. 1680.

JOHN 16. 2.

They ſhall put you out of the Synagogues: Yea the time cometh, that whoſoever killeth you, will think that he doth God ſervice.

THe Words are part of that Diſcourſe which our Saviour made to his Diſciples the Night before his Paſſion. The Words of a Dying Man uſe to leave the deepeſt Impreſſion: And that was the end for which Chriſt intended this Diſcourſe. He knew there would be a more than ordinary need of it. That which gave ſuch force to his Words, was the

very cauſe of this need; that is, his Death. For Him to ſuffer Death, whom they lookt upon as their Meſſias; Him that was to reſtore the Kingdom to *Iſrael*; For Him to Fruſtrate that great Work by Dying; They were in pain to hear this: For Him to ſuffer ſuch a Death; They were offended at it, often offended, as often as He ſpoke of it.

Our Saviour conſidered their Weakneſs in this; and mildly told them, it ſhould not be ſo, but much otherwiſe. That which they were ſo apt to be offended with, when they heard it; He made them hear it, that they might not be offended, when it came to paſs.
Vaſ. 1. *Theſe things have I ſpoken to you*, (ſaith he) *to the end that ye ſhould not be offended*; that you ſhould not be ſcandalized, nor deterred from my Service, by any thing that I am to ſuffer. Nay more; What you ſhall ſee done in Me, will likewiſe be done in You. As I am rejected and put to Death, ſo ſhall You be, and that for Righteouſneſs ſake. They which now begin their Work with Me, ſhall deal likewiſe with You when I am gone.

The time comes; and thus it will be, till time be at an end: *The time comes when* they ſhall remove you from their Aſſemblies; *they*

ſhall

ſhall put you out of their Synagogues; Excommunicate you for your Chriſtian Profeſſion. And having done ſo, *they ſhall kill you*; and all this in Zeal, thinking it not only lawful, but acceptable to God. They ſhall do it as Men that would λατρειαν προσφερειν τῳ Θεῳ, *do God Service*, or Worſhip; ſo the Original ſignifies; as if in ſo doing, they ſhould offer Sacrifice to God.

It is a wonderful thing: That Men of Knowledge, and Conſcience, and Religion; they who doubtleſs were a True, though then a Corrupt Church of God; ſhould think to pleaſe God with thoſe Sacrifices, which were ſcarce offered to the Devil by any other but the moſt Barbarous and Brutiſh part of Mankind. What? To Sacrifice to God with Human Blood, which in his Law he had poſitively and directly forbidden? To kill Men upon His account, that has expreſly ſaid, *Thou ſhalt not kill?* To kill, not Malefactors, but the moſt faithful Servants of God, the Apoſtles of our Lord Jeſus Chriſt? To *kill* them *to do God ſervice*, was ſurely a moſt prepoſterous way.

But they that did it thought otherwiſe; and they thought as they were taught; they acted according

according to their Principle: It was the Principle of their Religion, that falſe Prophets are to be put to Death. 'Tis moſt true, God had ſo ordained it in his Law, as you read *Deut.* 13. ſix firſt Verſes.

But how ſhould a falſe Prophet be tried? Among the Jews he ſhould be tried by his Doctrine. And how his Doctrine? By Scripture. God ſent them *to the Law, and to the Teſtimony:* and declared, that, if Men that took upon them to Prophecy, ſpake not according to this Rule, they had no Light in them; then they were to be taken for falſe Prophets.

But theſe of whom our Saviour ſpeaks, the Jews of his Age, had another way of Trial, which they held at leaſt equal with the Scripture. That was their Oral Tradition. Our Saviour told them of it: He blamed them ſmartly for preferring it before Scripture. *You* Matth. 15. 6. *make*, (ſaith he) *the Scripture of no Effect by your Tradition.* By this Tradition, if they tried Chriſt and his Apoſtles, and judged them all to be Falſe Prophets that would not receive it, they muſt judge Chriſt and his Apoſtles to be Falſe Prophets; and, as ſuch, muſt kill them by their Law.

Thus

Thus they did. They dealt ſo, Firſt with Chriſt himſelf, and Then with his Apoſtles. And they thought they did well in it. They did this upon the Account of Religion. It was indeed for their Religion, ſuch as it was, not grounded on Scripture, but on that falſe Rule of Oral Tradition. In Defence of their Traditions, they killed the Followers, and even the Writers of Scripture. *Tantum Religio potuit*---- Such a miſchievous pernicious Influence hath miſguided Religion upon the Souls and Conſciences of Men.

So that now in my Text we have two things to conſider. You ſee the Theme of it is Perſecution againſt the Followers of Chriſt.

You ſee, *Firſt*, the Cauſe of it is Miſgrounded Religion. In theſe Jews, it was grounded, not on Scripture, but on Tradition.

Secondly, you ſee the Effect of it, in their carriage towards the Followers of Chriſt. The Effect is twofold:

Firſt, to ſhut them out of the Church by Excommunication;

Secondly, having ſo done, to put them to Death. *They ſhall Kill you*, ſaith my Text.

Now Killing again is twofold; either Publickly, by the Magiſtrate; or Privately, by any particular Perſon.

'Tis all one to him that Suffereth, whether he die by the Sword of Juſtice, or whether he have his Throat cut in a Maſſacre, or by Aſſaſſination. But as to the Authors, 'tis far different. The Sword of Juſtice may be Abuſed, in many reſpects; and is ſo ſometimes in all Nations. It may kill the Innocent, through Miſinformation; and the Magiſtrate may be fauſtleſs in doing it. But for Private Mens Killing, by Aſſaſſination or by Maſſacre, it is and ought to be odious in all Nations. Yet ſome will do it, and Juſtifie it. My Text ſays, ſome would not ſtick to do it, yea and juſtifie it, upon the account of Religion.

Thirdly, the Time when they will do this; *The time comes*, ſays our Saviour. *Comes*, when? Now under the Goſpel. The Jews did it at the Entrance of the Goſpel In After-times, that Chriſtians ſhould do it, that profeſs to believe the Goſpel; Did our Saviour ever think of this? If he did, you may ſoon gueſs of what ſort he meant. For I know but one ſort of Chriſtians, that do it, and that juſtifie it, upon account of Religion. I know not any Principles for it, among Chriſtians, but theirs in the Roman Church.

It ſeems as if Chriſt looked upon them, when he

he ſaid theſe words to his Diſciples. It appears he thought of them, if what he ſaid to his Diſciples, were intended of any ſort of Chriſtians. He declared elſewhere, *Joh.*17 20. that what he ſaid, he intended *not for them alone, but for them alſo who ſhould believe on him through their word.* I ſay therefore, if our Saviour had any thought, of Chriſtians that ſhould ſuffer from their Brethren, as his Diſciples did from the Jews; I know not whereto apply this, but only to them of the Roman Church. Of them only among Chriſtians he had Occaſion to ſay this. *They ſhall put you out of the Synagogues, yea when they kill you they ſhall think that they do God ſervice.*

So that I have a twofold Conſideration in theſe words. Firſt, in relation to the Jews; and Secondly, to the Romiſh Chriſtians.

Firſt, in relation to the Jews, Chriſt ſaid theſe words immediately to his Diſciples; that the Jews would Excommunicate Them, and Kill them in pure Zeal for their Religion.

To purſue this in the Method that I propounded at firſt; *Firſt*, the Cauſe of thoſe Evils which the Jews did to the Apoſtles, was meerly Zeal for their Traditionary Religion. What their Zeal was, you know, is often

ſpoken in Scripture. St *Paul* teſtifies of them, *Rom.* 10. 2. They had *a Zeal*, but *not according to Knowledge*. They reckon'd it *Zeal towards God*, Acts 22. 3. They were *Zealous of their Law*, Acts 21. 20.

But by the *Law*, they meant chiefly their *Cuſtoms*. So 'tis explained *Acts* 6. 13, 14. Thoſe Jews that bore Witneſs againſt *Stephen*, their Witneſs was, that *He blaſphemed againſt God, and againſt Moſes*, Verſ. 11. How did it appear? In the the Thirteenth Verſe, *He ſpoke againſt the holy Place, and the Law*. What did they mean by *the Law*? Even *the Cuſtoms which Moſes delivered them*. No doubt their Hebrew word was קבל משה their Cabaliſtical Rites, their Traditionary Cuſtoms, *Quos Moſes Tradidit*, which *Moſes* delivered by word of Mouth.

That this was their meaning it appears by St. *Paul's* Explication. Speaking of himſelf, what he did when he was a Jew, *Gal.* 3. 14. Saith he, *I beyond meaſure perſecuted the Church of God, and waſted it*. A Jew perſecute the Church of God? Wherefore did he do it? He declares what I have ſaid. *I was*, ſaith he, *exceedingly Zealous for the Traditions of my Fathers*. That ſtuck more with the Jews, than the

the Scripture, the Written Law of God. They insisted much less upon the Law, than upon the Traditions. Yea they called their Traditions, *the Law*, as you have heard; and contended for them, as being Essential to Religion. Saith the Apostle, *I profited in the Jews Religion above many of my Equals in my own Nation, being more exceedingly Zealous for the Traditions of my Fathers.*

So we have found out the Cause of this Carriage that follows. The Jews Cause was, the Defence of their Traditions.

Their Carriage it self was, First, to Excommunicate; and Secondly, to Kill, those that convinced them out of the Written Word of God

Since their Religion was founded, not on Scripture, but Tradition, in those Points that were in Controversie between them and the Disciples; The Disciples not owning, but condemning those Traditions, they lookt upon them as Men of Another Religion, that is, both as Heretics, and Schismatics. And as such, They *put* them *out of their Synagogues*, they cast them out of the Church, they cut them off by the Sentence of Excommunication.

Even while our Saviour lived, they had *agreed*

among

among themſelves, that *whoſoever confeſſed him should be turned out of the Synagogue*, *Joh.* 9. 22.

According to this Agreement, when one born blind, being cured by our Saviour, confeſſed him; and maintained it, that he that cured him, could be no other but a Prophet ſent from God: They were ſo moved at this Confeſſion, and ſo inraged at him that had received his Sight, (the more inraged, becauſe the matter was ſo evident) that, not knowing how at that time to revenge themſelves otherwiſe, (for the People took Chriſt for a Prophet, therefore they durſt not meddle with Him;) they fell upon the Poor Man, they took Occaſion againſt him to turn him out of the Synagogue, *John* 9. 34.

And the Matter was ſo notorious, that ſome that did believe in Chriſt, yet durſt not confeſs him, *John* 12 4. They knew they ought; but they durſt not, for fear of being turned out of the Synagogue.

'Tis known to them that are converſant in the Writings of the Jews, that whenſoever they had any cut off by their Cenſures, it was their way to expoſe them with Contumelious Names. They called them מינים, and מומרים; that is, Heretics, and Schiſmatics.

Secondly,

Secondly, Whom they caſt out for a Heretic, or a Schiſmatic, they lookt upon him as not worthy to live. When St. *Paul* diſcovered himſelf to be a Chriſtian; they threw off their Clothes, they threw Duſt into the Air, they cried, *Away with ſuch a Fellow from the Earth, for it is not fit that he ſhould live*, Acts 22.23. They would have ſtoned him, if they durſt; but that the Roman Governour was preſent, as you read there, *Verſ.* 34 By ſaying, That *he ought not to live*; their meaning was, That it was a good deed to kill him; which was the uſual Effect of their total and final Excommunication.

The Effect of it was Killing; with thoſe horrible Circumſtances, that, whereas he that was killed was judged an Enemy of God, he that killed him was conſidered as having done God a great piece of Service: which made this much different from any other kind of Death He that killed a Man otherwiſe, knew he did Murther. He that killed him for God's ſake, lookt upon it as a Sacrifice: So far from being an Offence againſt God, that it rather made amends for all his other Offences.

And whereas he that ordinarily kills a Man, ſeeks nothing more but to be rid of him as ſoon

[illegible] he can: and therefore makes haste to put [illegible] of his Pain; Those that put Men to Death for Religion, think no Death too severe. Single Death is not enough: It is too [illegible]. They will make such a one feel how he dies. Common Rage is but a blunt Sword, in comparison of that which is whetted and edged with a Zeal of mistaken Religion.

Thus, by the Sword of Justice: If the Jews put one to Death for Religion, it must be done by the *Sanhedrim*, who were their Judges in Ecclesiastical things. But the *Sanhedrims* way of putting Men to Death was by Stoning; which was a very Unmerciful Death. St. *Stephen* felt it. He was thus put to Death for Religion. *And they stoned Stephen calling upon God.*

When *Herod*, that had no such Motive as Religion, was yet pleased for Popularity to put St. *James* the Apostle to Death, he only *killed him with the Sword*, Acts 12. 2. If the Jews had had the doing of it, it would have been done at another Rate.

Else, possibly for Haste, or for Concealment, or the like, when they could not intend those more exquisite Cruelties; and so in those cases where the *Sanhedrim* had no power; there they

were

were for deſtroying by Aſſaſſination; as you read, *Acts* 23. 12. When St. *Paul* was ſo protected by the Magiſtrate, that they could not come at him in a Legal Judicial way; then they reſolved to Aſſaſſinate him. They bound themſelves under a Curſe, that they would neither eat nor drink till they had killed *Paul*. And they were more than forty of the Jews that had made this Conſpiracy. Thoſe were of the *Cannitæ*, or *Zealots*, (as they called them;) Men that took upon them the Cauſe of God, to avenge him of his Enemies; whether it were to kill any ſingle Perſon, or a Family, or a Nation if they were able to compaſs it. They ſtuck at nothing that ſtood in the way of their bloody and barbarous Sect, diſguiſed under the mild and ſacred Name of Religion.

I ſhall not ſhew, nor will it be greatly material to tell you, what Reaks they played among the Jews, nor what Havock they made of the Chriſtians of thoſe times. I have ſhewn you enough of their Way, and of their Principle, which ſuits the immediate ſcope of my Text.

This, together with the reſt that I have ſaid, was that meaſure that the Apoſtles of Chriſt were to expect, and to receive from the Jews,

upon the account of Religion; that is, indeed, of Tradition againſt Scripture.

But now I come to conſider the *Time* when this Propheſie was to be fulfilled. I have ſhewn you, that, beſides the Completion in that Age, it is as capable to be extended to any future Age; any Age before the Reſurrection; for even That lies within the reach of theſe words, *Venit Hora*, The Hour comes, in my Text. *The Hour cometh*, ſaith our Saviour, *when they that are in their Graves ſhall hear the Voice of the Son of Man, and ſhall come forth*, John 5. 28. The Notation of that word *then*, it is plain, is large enough to extend even till the Reſurrection.

And if our Saviour ſpoke this, Firſt, of the Jews in the Apoſtles times; of whom ſhould he intend that *they will* do this in Future Ages? Could he mean this of the Unbelieving Gentiles? Saint *Auſtin* ſays, No; in his Book *Contra Literas Petiliani.* For, ſaith he, They do not uſe Excommunication; nor, when they kill, do they think that they do God good ſervice. What then? Could it be ſaid of the Jews in after-times? Much leſs: For they were in no condition to kill. They have been killed,

killed, in every Age; both by Heathens, and by Mercileſs Chriſtians. But for them to kill Chriſtians, it hath not been in their Power at any time ſince the Deſtruction of *Jeruſalem.*

Of whom then are we to underſtand this? If not of Gentiles, nor of Jews, 'tis ſurely meant of ſome kind of Chriſtians in Future Ages. So the ſame Saint *Auſtin* doth underſtand it in his Book *Contra Epiſtolam Gaudentii.* This, he ſays, is to be underſtood of Heretical Chriſtians. They will be ready to kill the Orthodox Chriſtians, whenſoever they have them in their Power.

But how ſhall we know who are Heretics? We know who they are, that are given to Kill, among Chriſtians, upon the account of Religion. I dare appeal to themſelves in the Roman Church; whether any, but themſelves, either Teach, or Practice this, among Chriſtians at this preſent Day.

Firſt, I am ſure, for the Cauſe which theſe Jews had, they alſo have it. They have the ſame Zeal, that thoſe Jews had, for Unwritten Traditions. And as the Jews called theirs by the Name of *the Law*, ſo the Papiſts make bold to call theirs *The Unwritten Word of God*: So they call it expreſly in the fourth Seſſion of

the Council of *Trent*. All that which they chiefly contend for, is wholly founded on their Unwritten Traditions.

Run through all thoſe Points that they have added to the true Chriſtian Faith. What Pretence, or what Colour have they for the proof of them? For many, they do not ſo much as pretend a word of Scripture. For ſome they do: But, God knows, very wretchedly and abſurdly. For every one of them, the true Bottom is nothing elſe but Unwritten Tradition.

Is there any thing elſe for ſeven Sacraments of Chriſts Inſtitution? For their Picturing of God the Father, and of the Trinity? For their Worſhipping Images? For their Denying the Cup to their Laity? For their Doctrine of Purgatory? For their Indulgences, and the like? The learned Writers among them do acknowledge, even while they maintain theſe Traditions, while they endeavour to prove them, that there is no Proof for theſe out of Scripture. For all the reſt of their Doctrines, they may have ſome Colour; but they have no manner of Proof for any of them, but what the Jews had againſt Chriſt himſelf; and as Chriſt convinced

convinced the Jews, ſo Our way to convince them is, by Scripture.

But what Return have we for it? Firſt, Excommunication, to be ſure. Let any among themſelves argue any thing againſt their Tradition; Let him offer to name Scripture againſt it; Nay, let him own his right to read Scripture; 'tis enough to bring him under the Sentence of Excommunication.

As for us that do all this, we are cut off from their Church at one ſtroke. We are Excommunicated in a heap. We are Anathematized in *Bulla Cœnæ* by his Holineſs, in Paſſion Week. 'Tis his Charity to us, at thoſe times, when he moſt ſolemnly betakes himſelf to remember the Death of Chriſt in that Sacrament.

And being ſo Excommunicated, and Accurſed by him, as we are; you muſt not wonder at the Names which they are pleaſed to give us. They call us Heretics, and Schiſmatics, in their modeſt Appellations: Yea Infidels, and Atheiſts, whenſoever they pleaſe. And whether they do not treat us like ſuch, that comes next to be conſidered.

Do I ſay they treat us like ſuch? No, I know they do much worſe. Except at the

firſt

firſt Conquering of the *Indies*, when the *Spaniards* killed ſome Millions, I ſay Millions, of that poor miſerable People; Except that time, they have dealt more favourably, always, with Heathens than with us. They kill none, uſually, where they are Maſters, but only Heretics. And they killed not even thoſe, as they do Heretics in thoſe Countries which are wholly under the Dominion of Popery. As namely, in *Spain*, and in *Italy*, in thoſe Parts where they have the Inquiſition. Whoſoever, there, ſides with Scripture againſt their Traditions, is no ſooner diſcovered, but hurried away to Priſon; where no Friend is ſuffered to come at him, no Relief to come near him, no Hope of better in this World. All which, taken together, make it Hell upon Earth; and the rather, for from thence there is *no Redemption*. Well he may ſcape by Dying there: But if ever he comes forth, 'tis to be burnt.

If one dies there in the Popes Slaughter-Houſe; or if one ſcape coming thither, (which is impoſſible, but by not being diſcovered) if he be diſcovered after death, they will not allow him Burial. Or if he be buried firſt, then they dig up his Body to be burnt.

So

So that whether one dies in their hands, or no; 'tis all one, he muſt be burnt. There is only this difference: He that dies in their hands, his Body is not buried, but burnt. He that was buried before he was diſcovered, he is digged up to be burnt as ſoon as he is diſcovered, though it be twenty or forty years after.

I could give many undeniable Inſtances of all that which I have ſaid in this matter. Few Inſtances can be given to the contrary, in *Spain*, or in *Italy*, in thoſe parts which are under the Inquiſition.

If it is not ſo in any other Country, yet it was ſo, even there, when it was under the full Dominion of Popery. As for inſtance; in *France*, a little more than a hundred years ſince. In our Kings Dominions, about a hundred and twenty years ſince. In the *Low-Countries*, (as *Grotius* tells us in the firſt Book of his Annals) a hundred thouſand Men and Women had ſuffered thus, before ever Sword was drawn againſt the *Spaniſh* Government. Not to ſpeak of *Merindole*, and *Cabriers*, and *Piedmont*, and in *Auſtria*, and *Bohemia*, and other Places, where this Cruelty was exerciſed

ſo

ſo lately, in Countries not under the Full Power of Popery.

When all was theirs, before the Reformation, it was no where otherwiſe. How was it poſſible it ſhould be? When ſince the time that it came to be a Practice of their Church, that all whom they accounted Heretics ſhould be burnt; (that is ſince about the year 1200, for then it began) it hath been Eſtabliſhed by their Laws both Eccleſiaſtical and Civil; It hath been approved by, and acted in, their General Councils; It has been taught by their Doctors and Writers; It hath been Enacted, and Proſecuted, and Executed, every thing by the Pope: whoſe very Throne is Eſtabliſhed, whoſe Greatneſs has been built, the Foundations of it laid, in the Bodies, and the Walls cemented (as I may ſay) with the Blood of Orthodox and Innocent Chriſtians.

Where they have not Power to do this, and the colour of Law; where the Government hath been againſt them, or where it hath been weakly on their ſide; There they have found other ways to do the ſame thing; by Private Murther; by Public Aſſaſſination; by Open Rebellion; by ſuch Barbarous ways as I ſhould not mention, for fear of being accounted a

Slanderer,

Slanderer, but that they are notoriouſly known to all the World. And in All theſe ways, there's none like them, for Cruelty, among Chriſtians.

There were indeed *Aſſaſſines* among the Heathen Saracens: There are *Dervices* among the Turks, and *Saids* among the *Moors*; Single Perſons, or Orders of Men, that are bloody enough in other Sects: But for a whole Sect to be led by its Principles, nay even Obliged to ſhed Blood, I know none like theſe Traditionary Chriſtians. The Jews in the Apoſtles time, to Them, were but Children; Their Zealots, not to be mentioned with the *Jeſuites*, the *Cannites* of the Popiſh Religion.

They have the ſame Zeal, that thoſe had, for their Traditions; the ſame Diligence to make Proſelytes; the ſame Cruelty to ſhed Blood. Only what thoſe acted upon the ſmall Stage of One Country, theſe do throughout the whole World, whereſoever they dare, and have opportunity to do it: Whether it is to be done, by Private Murther, or by Open War; Whether by a Foreign Sword, or by the Civil; Whether it be upon Subjects, or upon Princes. And in this laſt thing indeed, they Out-do the Turks, and the Jews, and

all other; That they ſpare not their own Princes, where they may hope to advantage their Cauſe by it.

For the Foreign Sword, they hold it not only Lawful, but Neceſſary, to be drawn upon the meer account of Religion. There is no Kingdom in our *European* World, but the Pope hath given it away upon the account of Religion; No Country but He has made an *Acceldama* upon the account of Religion.

His giving Kingdoms indeed, hath been, like the Devil's offering them to Chriſt; upon Condition, that they to whom he gives them ſhall *fall down and Worſhip* him. As the Devil offered All, ſo the Pope hath given Many; though they are none of His Own; Though He had no more Title to any One of them, than the Devil himſelf has to All Kingdoms.

The Empire he hath given away more than once; *France* many a time over; *England* many and many a time, to thoſe that would Conquer them. And for fear that Prize ſhould be

be too little, he hath given them Heaven into the Bargain. He hath Commanded them to Conquer thoſe Kingdoms; and that, for the Remiſſion of their Sins.

Thus he gave *Navarre* to the *Spaniard*, who both Conquered it, and holds it to this Day, under no other Original Title but of the Popes Gift; and that founded upon No other Right the Pope had to it, but what he hath to All Kingdoms.

He knows little of our Story that knows not how he hath plaid with the Kingdoms of *England* and *Ireland*: Sometimes exciting the Foreign Sword; ſometimes ſtirring up Princes againſt their Subjects; ſometimes Arming the Subjects againſt their Prince; ſometimes commanding them, and ſometimes hiring them, either to Rebellion, or to Aſſaſſination. And in this they exceed the Turks, and all others; who do bloody things otherwiſe, but not to their own Princes; at leaſt, not upon the account of Religion: But to Kill Kings meerly for Religion, I know not one Inſtance where it was ever done, but for Popery.

Not to inſiſt upon old Stories. Within this laſt hundred years, there have been Two Kings of *France* ſtabb'd by their own Popiſh Subjects, but for Favouring the Proteſtant Religion: *Henry* the Third in our Queen *Elizabeth*'s, and *Henry* the Fourth in King *James*'s time.

For thoſe Princes themſelves, Queen *Elizabeths* Life was attempted many times. She was never out of Danger after the firſt Eleven years of her Reign; Though all that time ſhe had not put One to Death of that Religion. Afterwards indeed ſhe did put ſome of them to Death, to ſecure her own Life. And knowing it was Chiefly ſought by their Prieſts, ſhe forbad them to come into her Kingdoms. And for coming in ſpite of her, ſhe did ſometimes put to Death ſome few of them; whom ſhe had cauſe to judge faulty otherwiſe. But this Rule ſhe obſerv'd, She never put any One to Death, that would declare under his Hand, That the Pope had no Power to take away her Life and her Kingdoms.

When King *James* came in after her, He even ſtudied to oblige them. He treated them with

with all possible Indulgence. He could not presently take away the Laws; but he put none in Execution against them. He never touched, either the Person, or the Purse, of any of those whom they call Catholicks. He forgave all that was in Arrrear from them to Queen *Elizabeth* He refunded what Money of theirs he found in the Exchequer. He gave them leave to live at Home, how they pleased, only peaceably: Or to go Abroad, and Travel, where they pleased, without Account: Or to take Imployment under what Prince they pleased, without Distinction. He Honoured all alike with Advancement and Favour. He Knighted Many of them; and even One (*a*) that was afterwards in this Treason. This Gunpowder-Treason was Encouraged, or at least Hastned, by those Means.

(*a*) Sir Everard Digby.

I speak in the very Words of that King: Saith he, (*b*) *The Papists themselves grew to that Height of Pride in Confidence of my Mildness, that they did directly expect, and assuredly promise themselves, Liberty of Conscience, and Equality with my other Subjects in all other things.*

(*b*) King [illegible] Work, [illegible]

When

When they found that King *James* was not for down-right Toleration, then they were for his Blood. Nothing would ſatisfie them but his Blood: And not only His, but the Queens, and his Childrens. (*c*) I ſpeak the Words of His MAJESTIES Proclamation, and of the Act of Thankſgiving upon this Day: *The King, the Queen, the Prince, were all at one Thunder-Clap to be ſent to Heaven together.*

Oh Barbarous, and Horrid, and Execrable Cruelty! How could it enter into the Hearts of Men, but by the Inſtigation of the Devil, to do ſuch horrid things as they had deſign'd! To deſtroy their own Prince, the Anointed of the Lord; His Gracious Queen; their Hopeful Children; their whole Parliament with them; and GOD knows how many more that ſhould come within the reach of that Blow! The Innocent with the Guilty! Yea, all Innocent; for there were none Guilty of any thing but the Proteſtant Religion. And their Religion was according to Scripture; Only it was againſt the Popiſh Traditions, as the Scripture it ſelf is. The

Scrip-

Scripture is againſt thoſe Popiſh Traditions. What then? If others do what Chriſt and his Apoſtles did, muſt they be ſuch Arrant Jews to kill them for this? Yes, and that with the ſame colour of Duty and Religion. It was reſolved, (*d*) To be *Lawful*, to be *Laudable*, to be *Meritorious*; or (as my Text ſays) *a good Service*, an acceptable Sacrifice to God.

(*d*) *Aquin. Sum. Theol. Part. 3. Quæſt. 25. Art. 4. Bellarm. de Sacram. Lib. 2. Cap. 27. Sect. Ad Quartum. Bonavent. in 4. Sent. Dist. 13. Part. 2. Art. 1. Quæſt. 2. Scotus in 4. Sent. Dist. 13. Quæſt. 1. Art. 4. Lit. M. Gabriel in 4. Sent. Dist. 13. Quæſt. 1. Art. 4. Dub. 3. Lit. K. Durand. in 4. Sent. Dist. 13. Quæſt. 2. Num. 8. Lit. A. Ockam in 4. Sent. Dist. 13. Quæſt. 1. Lit. F. Occaſion. Lib. 3. Cap. 6. Num. 3. Lit. I. Bellarm. de Purgat. Lib. 2. Cap. 5. Sect. Ad Quartum. Lib. 1. Cap. 14. Sect. Ad Quintum. Lib. 2. Cap. 9. Sect. Ad Quintum. Lib. 2. Cap. 15. Sect. Ad Quintum. Lib. 2. Cap. 16. Sect. Ad Quintum. Lib. 2. Cap. 17. Sect. Ad Quintum. Lib. 2. Cap. 18. Sect. Ad Quintum. Lib. 2. Cap. 19. Sect. Ad Quintum. Lib. 2. Cap.

For the Minister of State whom they Now charge with this; there was no Ground for such a Charge, but his Vigilance. There was not the least Intimation of any other in those days. Both they that died, and they that survived, accused none but themselves, left no shadow of Guilt on any other.

But what then? Were they Rashly drawn into it? Nothing less. It was a Deliberate Plot. It was begun, and carried on with great Consultation. It was some Years in Contriving, before it was to be put in Execution.

But it was managed only by a Few Desperate Men, that were thrust upon it with some great Provocations. That is a second Excuse.

But for the Provocation, take it in the King's own Words: (c) *There was no Foreign Grudge, nor no Inward Whisper, nor Discontent, that was any way appearing before this Plot*

(c) King James's Works, p. 225.

For

For their Condition, the chief Actors in it were Men of Great Eſtates, and ſpent many Thouſands of Pounds in it, and were able to have ſpent many more.

For the Number, I believe the Deſign it ſelf was known to Few: But that there was a Deſign, was known to many more. King *James* himſelf tells us ſo: (f) *A great Number of my Popiſh Subjects, of all Ranks and Sorts, both Men and Women, as well within as without the Country, had a Confuſed Notion, and Obſcure Knowledge, that ſome great Thing was to be done in that Parliament for the Weal of the Church. Though, for Secreſies ſake, they were not to be acquainted with the Particulars.*

(f) King James's Works, p. 273.

But perhaps thoſe Many were of the more Ignorant ſort, that were drawn into it for want of Knowledge. Nay, they knew as much as they generally care to know. They underſtood the mind of their Governours concerning this matter. Their Spiritual Governours were the Chief Men in it themſelves: (g) *Garnet*, the very Chief Man,

(g) King James's Works, p. 273.

was the Provincial of the Jeſuits; and the reſt of his Order were the chief Inſtigators: Who not only conſulted, and contrived, but *formed Prayers for this Purpoſe; and uſed them in their ſeveral Congregations for the good Succeſs of this Buſineſs.* Theſe are again the Words of King *James* in his Book (*g*).

(g) King James's Works, pag. 291.

But it will be ſaid, The Catholicks ever ſince have diſowned it. I think, and doubt not, many of them do from their Hearts. But I aſſure you, 'tis diſown'd by not many of the Governing Party. Some of the Traytors themſelves confeſt their Guilt at their Death; (*h*) three of them, and no more: The reſt juſtified themſelves, and ſtood in it to the laſt. (*i*) Some of them refuſed to ask any Pardon for it. One of the Jeſuits (*k*) ſaid, *It would have been Commendable if it had been done.* A Lay-Gentleman (*l*) ſaid, (even at his ſuffering) *He hoped their Sons would grow up to Revenge their Cauſe.* One of them, (*m*) being adviſed to Repent of that Sin, anſwered chearfully, *He was ſatisfied it was far from being a Sin:* Nay, that *he truſted, the Merit of that Undertaking would amply*

(h) *Winter, Rookwood, and Digby.*

(i) *Hall.*

(k) *Wintour.*

(l) *Grant.*

amply ſuffice for the Satisfaction of his Sins. Thus they thought.

What others did, it appeared after their Deaths. Some of their Leaders are yet eſteemed no leſs than Martyrs in their Church. And thoſe Principles by which they went are yet the very Catholic Doctrines I know, or believe at leaſt, they are deteſted by ſome Members of that Church: But they are as boldly, and as ſtrenuouſly, aſſerted, by the Head of that Church, and by all the Principal Members. They do really that, which Chriſt foretold ſome would do in future times, upon the Account of Religion: *They will* (ſaith he) *put you out*, &c.

The more evident this is in them, the ſtronger Motive it ſhould be to us, both to Zeal for our Religion at all times, and now eſpecially to Thankfulneſs to God for this Deliverance.

For our Religion, we know it is from the God of Truth; and theirs, (as far as it differs from ours) is from the Father of Lyes.

And they take his way to maintain it, if Fraud and Violence are of the Devil; which they are, as ſure as Truth and Goodneſs are of GOD.

Bleſſed be GOD for our Religion; for giving it, for keeping it from all Danger, and eſpecially from this. He deſerveth no other MERCY, that is not thankful for this.

LORD! We deſerve none at all. We deſerve nothing but Judgment. We are below even the leaſt of thy Mercies. It was for thy Mercy ſake, for thy own ſake, that thou didſt this.

Oh, never let it be forgotten in our Days! Never let it be remembred, or thought of, but with Thankſgiving to our God! And as the higheſt Motive upon Earth to thoſe Ways that are pleaſing in his ſight; To a Zeal for his Truth, to Love and Unity among our ſelves, to true Holineſs in all our Converſations!

And

And having this Experience of GOD's Care for his Church in theſe Kingdoms, let us learn, by this, to truſt him with it on all other Occaſions. We have a great Occaſion at preſent, and GOD knows what we are like to have more. Let us *Truſt in Him*, that as He has done, ſo He will ſtill deliver us.

But withal, Let us *Keep His Way*; and not follow our Adverſaries in theirs. It is properly their Way to Kill Men for Religion: GOD forbid we ſhould follow them in it! But for thoſe other things in which they give us Example; for Zeal, and Activity, and Undefatigable Diligence; as they are Theirs in an Ill Cauſe, ſo in a Good they may and ought to be Ours.

And in theſe, if we cannot out-do them, yet for ſhame let us not be out-done. Let us not (as perhaps we are too apt to do) ſo much relie on our Cauſe, as to think that we need not defend it.

Laſtly, Let us follow our Endeavours with our Prayers to Almighty GOD;

That

That being delivered from the Hands of all our Enemies, we may serve Him without Fear:

That having escaped the greatest Cruelty that Hell, we may at last escape that too. And that Living and Dying in the Communion of his Church, we may be Partakers of his Kingdom in Life Everlasting.

FINIS.